

Testing, testing. one, two, three, one two three. All right,
can you see it?

Yuh.

(recorder noises, muffled voices)

Does that work there, down on the floor?

Ans. I think so it's picking up fine.

Uhuh. So, now we can talk. So, questions or what? What will we
talk about? The difficulties of Work, difficulty of getting to-
gether; too much material that you cannot use anyhow? Some unclarity?
What will it be? because now after the time after the last time I
was here you started to get together, you started to talk about Work,
was an awful lot of talk on some of the tapes that I listened to. But
that is probably in the nature of it. And the difficulty is always to
talk about your experiences as much as you can, and then if you don't
have any more, maybe a little theory, but not too much of that. So
what questions are there now for, for those who have actually tried
to work, and if, if you understand what is meant by it, because I
think sometimes, judging by the conversation, it was not entirely
clear. So let's try to straighten it out. Yes.

S. I just, o I was writing some kind of experience that I was
trying to make in this one afternoon attempts to observation
according to what I understood by...what you talked yesterday to
me, and I was writing something of my own (?) I try to apply it
and , and if you let me to read it...

N. You think you have to read it?

S. Um, well I don't...

N. I think it's better, much better to tell.

S. It was like a something was observing me. Even I have to
think uh very often about it because I know it is not created and I

have to in the wish to work. And the constant, oh, let's say and the remembrance of the wish to work, I will apply it, this this little thing observing me. And so I, I this, um, afternoon, meanwhile we were walking on the streets and went to the market, I and there were many moments that I, I feel some kind of a, not awareness but uh, ... like uh I was very separated from the

N. Or something was there besides yourself.

S. Yes, that's right. And

N. It's good, isn't it?

S. Oh yeah.

N. You know, but sometimes there may be something else there and still it may not be working. It may just be present.

S. Yeah.

N. When one says I want to be present to myself then the assumption is that that what is now present to me is to some extent helpful. Now there may be different ways in which it could become helpful. And you see, if there is something that is separated, and I say that is now present to me or my behavior, maybe it is just a little bit of light that sheds a little bit more, you might say, information on what I am. It also may mean that there is something that actually becomes aware of my existence, and also that it might even record it in some way so that it becomes for me useful afterwards when I have such facts about myself. Well then, you see, the separation when ~~ix~~ say that there's a something is separated from me, and ~~is~~ is now back of me, ahead of me, looking down on me, and so forth, then it becomes very difficult to assume that when it starts observation that then it records facts which become useful to me, because (t...) if it is really outside of me how do I make contact with that what is outside? First I have to separate it and then it will have to come back in order

to influence me in some way or other. So it is only good for me of a feeling that I have as if something is outside of me watching me or actually observing me. But then after that I must let that kind of a metaphor go, because I have to become practical. And that what now would be of use to me is the collection of facts or data about myself which are objective. And for that, that has to be within me. So you might say I have to transfer it then, from the outside to something in me, in my mind, but that what is then in my mind should be separated from the rest of the mind. When I kind of imagine that to be the case, then there is a separation in my mind between the little I and the regular affairs of ordinary mental activity. But when it is in the mind, that is within me, there is a possibility that the facts that are collected are going to be in my memory. As long as it is outside there is no direct relationship why it should be in my memory; but when it's still part of me, although separately functioning, then there's always the possibility that it goes over as facts into my memory. That's what I talked about last night. So it's quite right you see, for an emotional experience it's very good to say that it is as if something outside is watching. I've clarified, then, the idea of an observation, because I'm familiar with something that is outside of me, that I could become objective towards that. This is the reverse. It is something that is outside of me which becomes objective to myself. But when that emotional concept has been satisfied I have to become a little bit more intellectual and practical, because it's got to do something for me and it cannot be constantly a shining light that I profit by. It has to really do work of a certain kind, and that work means the actual registration of facts. It's all right.

S. Yes. Thank you.

N. Yes.

VH. One other term that uh falls in after this is the purity of the wish to work...uh...What is, what is the purity meant here? How..

N. How do you, what do you think, uh, about a wish when you want to purify it?

VH. It must, then it must be a singular wish, uh.

N. Yeah, it has to be one wish to start with.

VH. umhmm.

N. It should not have any other ^{little} wishes connected with it. And the wish also has to be for a very definite aim. You see? That has to be clear first. Then the question is: what kind of aim would really remain pure if it were there or to what extent would my wish become impure. Because it's the kind of a wish that also will determine how pure the wish is. If my wish is selfish, if my wish is based on doing away with what I experience, and I think I would be better if that was not there because it makes me suffer, it's a different kind of a wish from that when I only want to wake up. You see if I refer to something that is a condition of myself which I experience, which I don't like I can have a wish that it would go away, 'cause it is you know, it then is still tinted, you might say, by what happens on earth because it is me wanting to be in a better state. But when I say "I want to wake up", I'm interested in that what might be possible for me and I describe it as a state of being awake, which is different from my state of unconsciousness. So it implies that then I will accept the unconscious state for whatever it is. But I want to wake up as a possibility of further growth. It's quite a different kind of a wish. And it would still be a different kind of a wish even on a different kind of a scale if my wish is so pure that it would involve the complete, I would almost call it destruction of myself in order to have the possibility to be fused

or connected with God. The wish becomes much rarer if in a religious sense I have no interest any more in anything that happens on Earth, when the accent is on wishing to become free in order to have a chance to meet God. You see, this is a wish of course that is completely mystical, and sometimes it may even be a wish which is not practical. But at the same time it is a very pure wish, because it's completely unselfish and it is really placing myself in a very definite relationship to something that I, without any question, consider higher.

So now the purity of a wish when I want to wake up or when I want to work is really the second one, and it has as background the third one, and it should not have anything of the first one, because as ^{soon as} I wish for something that I dislike, naturally I imply by that that I know better than someone else, even if I say it is God or something that is higher than I am. I take it in my own hands to dictate, as it were, what is a better condition for me. And that depends on the way I think. And when I now assume that ^{way} then I think I know it all, of course it is stupidity. But when I say I want to wake up, this is not stupid, because that means I wish for a different condition and I hope then that when I am in the state of being awake that then I will know what is good for me, because then my judgment will be based on an objective value instead of only a subjective. And if this particular wish is, you might say, mixed or at least has a possibility of a religion, a religious colour that that what I wish to obtain ultimately, even if I wake up, that it is for the purpose of evolving to the highest possible possibility for myself, that is, when I then say "it is not entirely up to me, I don't know anything about it" I can only say that I wish to be awake in order to have a chance to understand really where my place is as a human

being in relation to that what I call a higher spiritual force: so
 that it becomes ^{really} that a very pure wish because in that I myself am
 completely eliminated and all I wish is the existence of something
 that becomes a guide for me, and I admit that I don't know anything
 about it and I leave it, you might say, in the hands of God. In that
 sense it becomes much more of a prayer. And I say it is not always
 practical because immediately when I wish that kind of a fusion it
 implies that I won't be on Earth, or if I'm on Earth then that
 perhaps I will be very starry-eyed and hope to walk with God on
 Earth not knowing really what to do and leave it all to Him. So
 together with the purity of the wish it has to be a practical one,
 and that when I say I want to wake up it is quite obvious that I
 still depend on that what I have to do. Only I ask for a different
 condition. And naturally the assumption is that when I ask for
 something that ought to be changed, it is not in order to alleviate
 that what is now suffering. It's in order to be able to meet
 conditions as they are in a better way. So what I really ask is
 for more understanding, and I imply that by saying I want to wake
 up, which for me means that there is a possibility of more light
 which will then, because of more light, will give me more under-
 standing. All right?

VH: umhmm.

N. Yuh.

J. I experienced yesterday a terrible, terrible screaming in my
 mind. I, I had made an appointment to go see some agents and I made
 it with a friend, uh, who I do some work with in the night club
 business. He came by to pick me up and I couldn't go. I couldn't go
 and it's very, it's as you

N. What was screaming?

J. were talking about, the screaming was "No!"

N. Oh.

J. I was doing yoga and (muffled) and inarticulate sounds) such a revulsion, such a a terrible feeling uh of negativity came over me, just the thought of going back to that life again that I just, it was if all the one I was screaming "don't do it!" So, but in that sense (N. But you don't need ~~Yogafixxx~~) it's a very impractical thing sometimes.

N. But you don't need yoga for that, do you?

J. What? no, but I was in, it happened (N. It happened because of that.) when I was starting to do it, when I started to do it.

N. That's the natural thing, isn't it? (J: But, you still have to earn a living in life, and if ...) These (muffled) questions of ... something. Maybe it is not the way you have to earn a living when you have such an objection to it. But still it's ordinary life. It's a decision you simply have to make---what is right and what is wrong, what you can do and what you cannot do. And you think about that with your ordinary mind, trying to weigh one thing against the other. That in itself has nothing to do with waking up. It is an ordinary condition that I want to be truthful about, and certainly when I am affected in such a way that I hate to do what I ...if I imagine how it is going to be I cannot do it. Well all right, I cannot do it, and that's the end of it. You understand what I mean? It is different from a state of being awake.

J. Yes I wasn't relating it to being awake.

N. Oh. Then it has no bearing.

J. Well, I was relating it to uh after you have, after you work on yourself so long conditions change and the I won't let you do things that...

N. Oh no! Oh no (J. you ordinarily do) No. That's a conclusion you draw now as if your I told you. No. (J:No) That's what I'm

saying. The I has nothing to do with it. (J: no with it. It was ordinary) Absolutely wasn't there even. All that said no was some kind of visualization in your own mind of how it might be if you went back again to the old kind of work. And you didn't want it. It was not I telling you and it was not even God telling you. (J: Oh'kay) It just was a matter of consideration of what was valuable for you and what you could do. And you decided against doing something that you could not do. That's all.

Don't make a mistake that I is going to tell you things. It won't. I in the beginning particularly is only interested in the recording of facts. And I is impartial, so it has not choice and it is not going to decide for you what you ought to do. And it is a long time before the I actually is full grown enough that it would have, you might say, even common sense, or that it ha... would have a certain form of intelligence which could be applicable to ordinary life.

Quite logically, that I wish I, when it is full grown, when it actually has become an entity that, as I say many times, stands on its own feet, when it is so grown-up that then it can give me guidance, that is a different thing. But for that it has to grow really a tremendous amount before I even would dare to say it is in existence. And it's quite logical, because if I now try to see when is 'I' existing, and I'm honest, I know it doesn't exist at all practically the whole day. It exists only at certain moments, flashes; when I recognize it immediately it's gone, because I keep on thinking. So, it is not that easy to have an 'I', but that ultimately I hope. It's exactly the same as if in prayer I would like God to tell me. It takes a terribly long time before I have the definite right even to have a prayer or to express it in such a way that God will hear. And then it's still a question, assuming why

would God tell me what to do? Why would the 'I' tell me that? because the 'I' is interested not only in the recording but to see that I come to a certain conclusion in life when I am in life. And 'I' is not going to take away the judgment that I have to learn from the experiences of ordinary life. I still have in ordinary life a certain function to fulfill, which simply means that I have to meet the conditions as they are. And although I would like at times someone else to make up my mind it always is my own mind or my own heart, my particular feeling regarding it that will be the final decisive factor what I am going to do. And if I know that it is difficult, I can pray that I will have better insight. I will also hope that my 'I' ^{could} ~~can~~ become neutral and really objective. And in such a case if it were (muffled), and if it were actually sufficiently grown-up that then I would invite 'I' to come with me and to work with me in the conditions in which I have to make a decision. And then I hope that at such a time this 'I' will be strong enough and I will be quiet enough, that is I myself will be quiet enough, that I can hear what the little 'I' is going to tell me.

But you see, it's very far off, very far. It doesn't even belong to a conscious man. It belongs to a man who has consciousness and conscience. And the 'I' will not come back, as it were, to the regular personality in order to help it unless the personality has developed a conscience. And that is obvious; if we imagine that there is an 'I' which can tell, which you might say is like the eye of God looking at us and then telling, because of the expression in his eye, if we see it we probably can read what he is, what he means. And without telling us with a voice we w... it will be communicated to us in some form or other. But before he's going to do this I have to know that that what I can now understand of what is really the

meaning of what I should do, what then I have the ability to do it. And I have to have a conscience to judge in a certain way that that is the right thing for me, or, when it is said, that I will do it because it comes from a force which is higher. If I don't have a conscience I will not pay attention to it, and I even will not say that I'm going to do it as conscientiously as I can. That's why I say it is a very long time before the 'I' actually becomes so, so full-grown that I have a value on which I can rely. You can say ultimately of course that is an ideal condition, and in the meantime in working there are many indications, and at certain times quite definitely some information which reaches me. But usually it is not in a condition wherein I am already so involved with saying no and disliking something that I have to do, because even if 'I' were there, that is present to me and functioning, and it said 'you go now because it's good for you, because you would have experiences, now you being grown up and now you being conscious, that that is exactly the kind of food you should get'--- you would refuse it. Because all that is still ordinary mind.

If I actually, in that what I receive from higher levels, I could believe that it comes from a higher level and that therefore it has more wisdom, I will do it when I realize that it is that. When Abraham had to sacrifice his son it was an extremely difficult thing for him to do. But it was the Word of God and it was a command. And only for that reason he did it. And he had to overcome his love for his son. And to think that that kind of a sacrifice was necessary in order to glorify God maybe, or for ...Abraham's own development. Who knows? But such examples are so rare that when I'm engaged in something that totally takes me up with my personality, that then there is a possibility that there is a voice that I can hear.

All right? Don't give 'I' in the first place too much to do, and don't assume that 'I' actually can do it. For all practical purposes it isn't there, and it's only there every once in a while. It is good when it is there, and at that moment there is a possibility of being affected. Work on oneself is like a, a building up of a bank account. But since the times in, expressed in moments, that I actually wish to work and that there is a result of that wish is very much like a penny in the bank. It is deposited, and it is money, but it takes a tremendously long time before I can draw on my account.

Q: It's ever depleted?

N: No! There is a rule in the bank that I cannot draw on it unless it's over a thousand dollars. That's _____. It doesn't do me any good. But I keep on saving. Yeah.

Q: Uh, I'm a little confused about the uh, uh food that we take in as im..., uh, impressions. For instance, if we have an unpleasant situation and if the unpleasant situation if we can uh not make grudges or not uh blame people completely, you know ...calling them idiots and, and doing this or even after the situation is completed and we can go back over the situation and try to be not, uh, you know call everyone, everybody else except ourselves at fault. Is this changing impressions that we consider food that would be better to us than, than uh, you know impression food...

N. How do you mean it? Under what kind of condition would that change?

Q: Well, uh, ...say a situation of work where

N: No, no, no. I, I would like to know as a result of what would it change?

Q: Well they talk about, they say there's kinds of food. Besides

...
... that, uh, you take it with your, your mouth. (N: Sure. ...
... food. ... which is food, all reactions are food.

N: That's right. There are three kinds of food.

Q: And you don't take garbage in impressions, so how can you purify everyday impressions so that you won't be taking garbage in

N: Who, who says you have to do that?

Q: Well (short laugh), I read it in (N:(Chuckles) Huh?) I read it in one of the books.

N: Where?

Q: (muffled)

N: Huh? Can you quote it? Can you point at it with the page, or did you misread it?

Q: No, no.

N: Who said it. (Q:But, but they) No, no, no. (Q: Is it said in the Work that) No, it isn't. (Q: impressions are food) Not at all. It has nothing to do with it. (Q: Then I misunderstood it.) Sure. Completely. (Someone else: Ouspensky's) Of course. Ouspensky hints at that. But it is a misinterpretation because Ouspensky was not that stupid. This is stupidity. (Q: You mean if there was) You have impressions as food. All impressions are valuable. If one wakes up, one assumes then that in that kind of a state the impression as energy is digested differently. There's no question about judging about the impressions. All impressions are food and all impressions represent energy in some form. I'm interested in using the energy for a definite purpose, and by trying to be awake my transforming apparatus which receives the impression is in a different state. That has nothing to do with the quality of the impression, only perhaps with the quantity of energy that is represented in it. But there is no judgment.

Q: Every day we receive impressions through the world around us.

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N: Every time.

Q: And if we receive, if we can purify the impressions

N: No. Why should you? That's exactly what I'm telling you.

Q: Well, ah..., I guess I misunderstood the Work, but I understood the Work is to purify the thoughts that you don't take in.

N: Good. Then if you understand...

Q: In other words if I am condemning somebody in everyday existence at work, but I have, for instance I work with people, customers, and they, uh, irritate me, you know, and I go around saying that idiot came in and why do you do that for and this one's selfish (muffled). This is, uh, garbage as far as impressions are concerned. I can use that in, is that...

N: It's all wet. It is no Work whatsoever and if that is what you understand by Work you don't understand it at all.

Q: Well, the way I understand, for instance, if somebody came in and if they can be very badly, you know, and I could at the time become, wake up enough to be, to not react

N: It would be wonderful, if you could. (Q: Yes, or even) No, no (Q: if the reaction was over, if I could state where I was wrong) Oh no! oh no (Q: which are problems) no, no. Has nothing to do with Work. It would be interesting if you actually could explain to me what you ^{understand} ~~mean~~ by Work.

Q: Well, Work is trying to wake up.

N: Sure. That's right. Now what? (chuckle). What does it imply?

Q: Beg your pardon?

N: What does it imply? (Q: Work?) What is this... (Q: It's change yourself somehow to wake up. You must, you must somehow, you can't change the circumstances around you, but you can change yourself and how you look at the circumstances). Good. How do you change

yourself?

Q: Well, by observin yourself.

N: How do you observe?

Q: Well, so far we've said this is a hand and this is a foot, but uh how

N: Good, let's say I become aware, in some way or other, that something exists. That would be a form of observation, wouldn't it?

N: Well, now I'm saying in a concrete circumstance. If you're met (muffled) with a difficult situation and you, you say this is a hand and this is a foot, you uh proceed away from the situation to a certain extent. Is that creating better impressions without...

N: That's why I'm asking you what you understand by Work. Because it is not just to look at your hand and your foot when you are in a difficult situation. (Q: That's why I want to know what, what exactly we are supposed to do.) That's it. If you now ask it I will tell you. (laugh) So far you've been telling me that you knew it. You don't. And it's very difficult now to tell you because I'm afraid you're prejudiced. Now if I, really, honestly I ask you to forget everything you know about Work, everything you have read. And if you now could come with a clean slate I would tell you exactly what Work is and then, maybe, you want to do it, and maybe you don't. It's quite possible that you have interpretations of it that will prevent you. Work means: something in me becomes observant of myself. That what is being observed is, for the time being, my physical behavior forms. No more and no less. The observation implies that that what is recorded as fact is a fact impartially recorded. That means it has nothing to do with any description of that what the fact is or even the surrounding in which it happens. It has nothing to do with your feeling about it as a like or a

liking, and it has nothing to do with your mind association in any way with that fact that is recorded. And in the third place the recording of such facts has to take place at the instant when it happens. Now those three things that sound very simple, and it's extremely important that you understand what is meant. Because immediately it is obvious that it is an entirely different process from any kind of thinking or any kind of feeling. And as soon as you say here you are considering your situation and then you look at your hand and you know it is there, or that you're still under the influence of meeting a client you dislike and you felt that it was garbage, and so forth and so forth. You are so completely hundred percent identified with it, and partial, that it is utterly impossible even in that state to bring something of a thought that has to do with the possibility of Work. You understand now what I mean?

Q: Yes.

N: Do you? Now, do you want to try it? For the forms of your physical behavior we always have these five that every once in a while we trot out, you know? Like movement, like tone of voice, posture, gesture and facial expression. Sometimes tensions. But it is an observation of the body. The body is behaving in some way and the observation is a recording of that fact, and nothing else but that fact. So you're not going to try ~~and~~ wake up in situations where you're completely involved. It would be very stupid. You try it at times when practically everything of yourself is at a very low ebb, when there is very little energy that goes into your mind, and very little in your feeling, and that your body is relaxed. This is how one starts, otherwise there's no chance for any kind of an observation to take place, let alone that it will be impartial. And as far as ~~there~~ simultaneity, that is the registration at the

instant, it's practically impossible, because the mind now is so completely used to do the things either relating to future or the past, it doesn't even know ^{that} the present exists.

Now. Is the slate written up now? Was it cleaned enough?

(Laughs)

Q: ~~xxxxxxxx~~ It remains to be seen.

N: Yes it remains to be seen. You're quite right. Well don't bring out the old stuff now that comes from somewhere if your ordinary interpretation is what you think Work is. Excuse me for saying it because it is absolutely silly to think it is Work. It has nothing to do with it.

Q; I see, but I think perhaps, perhaps all of us, if we have read books that uh go far beyond what you were saying, which is undoubtedly uh compreh...you know, the only way to begin, but you perhaps, I'm just, I shouldn't justify myself. We have a tendency to go further in books than in...

N: I think it is quite nice and of course it is understandable that one wants to rationalize. And I don't want to take away that fun (general laughter). You know you're quite right in, only I ah would like to be serious about it to tell you when I honestly think that you're on the wrong road. And if you keep on doing it you will never get anywhere. Never. You will constantly be in conflict about what is what. And you don't know what Work is. But still you will use the word 'Work'. It's always the trouble with anyone who reads a book and then starts to interpret it in the way they think that Cuspensky has meant it. Cuspensky does, did not mean this what you were saying, but that there ~~sometimes~~ are statements in Cuspensky that are not entirely clear, and then of course become subject to a certain form of misrepresentation or misinterpretation. I would

say it is obvious. Ouspensky after all was an ordinary man. Nothing special about him. I hope I don't step on someone's toes now.

(General laughter)

H. Well, I've been working or trying to uh...

N. Now you say that with a great deal of trepidation, don't you.

H. Yes. Well, um, because I sort of want you to respond to this. If I keep thinking that if I, I watch my gestures and I sort of watch myself, uh, my emotional center when it clicks into operation. And, yesterday I got into a very painful situation which I usually cannot observe at all. I'm always seem completely partial or wrapped up in it, I always think I'm right and that someone's doing something really terrible to me. And yesterday I really felt absolutely dreadful. I was in really in a terribly emotional state, and yet, you know, something was observing. You know (N: That's what you...) just exactly what was going on, what I was saying, what a mechanical slug I was and ~~how~~, you know, how 's just pushing that button and the other person was pushing that button and we were doing a mechanical dance, and you know all the time it or me was feeling really terrible, but something else was observing it, you know, just observing it completion, completely impartially. So that even though I felt really, you know, bad when I got home I could play the film again and, and uh look and see what I was doing.

N: Good. Now, will you stop there? (H: Yes) Because so far it's no Work. It is not Work. It is a, it is a consideration of what one is. And sometimes when one feels certain things there is the possibility of the mind reasoning about it. And every once in a while the mind has a little bit more to say or at least can give a little insight that is not clear to that whatever the feeling is. I become quite reasonable every once in a while about the nonsense that one

talks or about the kind of feeling that I have about certain things. That I shouldn't be so upset, because after all it is so small etc., etc. It is ordinary life.

H. Well. That's what I wanted to clarify because it is, you know, I do that with ordinary life. But i... it didn't, I didn't feel any better. I felt still dreadful, you know. It didn't make me feel any better running the film because, you know, I know just how far I am from being an objective human being.

N. Do you?

H. (Laughs) No. But it seemed to me that (N: But, yes, yes I know! It seemed...) Because I am so completely caught up, you know, in i...

N. I think it is right that it seems. And it think it is quite right that gradually some ideas start to take hold of one. And one lives a little bit in a different kind of a world because the concepts are a little unusual. So that whenever you now are in a situation where perhaps you think 'well if I only could observe it would be helpful', there is a certain effect almost of calming oneself that there might be that kind of a possibility. And before you know it you will start to hallucinate. And, when you do, you won't even know it. Because you start to imagine every once in a while: now it looks as if something is observing me. Unless you are quite clear that that observation process is a very definite one, you have no reason to assume only you go by some kind of a feeling that perhaps it might be there. I don't think it's based on reading or on hearing about these ideas, but it would be awfully nice if I could be conscious or if there were an I. And so I assume that in this kind of a condition perhaps it's there. And I walk for a block, and then it is there a little bit more.

... when I get one it is surely there. But it isn't. Isn't it? ...
 things simply, very simply, because whatever took place, and that what
 is now so-called, I say it was a hallucination, if it was actually
 there was it really impartial when you continue to have the same
 kind of feeling. And when you really dislike, isn't that or you were
 upset, or as you said yourself you were completely tied up with it.
 What was there that was free?

H. No, but there was something else that was not tied up with...

M. Good. That's different (H: That's what I'm trying...)

(unclear) (H: It is like my own I) Yeah. Maybe you're
 talking about (H: I mean, or it, me was feeling really awful)

(unclear) (H: but there was something, you know) Yes. (H: That
 was outside of me) okay. Maybe the presence of something was there,
 but you cannot as yet say that it was observing you. I would grant
 you that there is a possibility as if something exists. Again ____
 I don't want to sound too religious, but I'm going in these kind
 of things every once in a while because one can understand it. If I
 pray I certainly can have an idea that God is listening. It doesn't
 mean that he is going to do something about it, but I have a perfect
 right to imagine. And that for me it looks and it sounds and it
 feels and it is as if actually something really exists. And for the
 time being when it does I live in a very nice state because I'm not
 the only one who has to suffer but maybe the other also. And, the
 separation means that perhaps there is something else that not is as
 affected as the totality of myself. All kind of things can come up
 in the mind and you can keep on thinking about them. But you see it's
 nothing else but an ordinary thinking process, sometimes very
 useful. When I say there is something outside of me, I wish I knew
 what it was, it's a good element. But that's all you have to say.

1919 (1. 1)

You have no, no experience of anything else. In one thing one has to do when one talks about Work is really that one is quite honest about an experience. If there's no experience, no theory in the whole world will ever make me experience it. I experience only the actuality of that what I know in some way or other as a certain number of facts or perhaps even a theory, that it is put to practice in my daily life, in my ordinary life. Then it becomes an experience, then it becomes a fact, then I will be able to judge. All I can say, I have this. But when it's only in the mind, and particularly when it is hallucination or at least subject to hallucinatory influences then there is no experience whatsoever. It's just a little bit that goes in my mind and becomes perhaps a very nice little conglomeration of theory. Again you see it's not a question of putting cold water on something. But I have had the impression in your discussions so far that you talk much too much about certain theory and assumptions that you already know. And every once in a while I jump off my chair when I listen to it. I say 'God damn it! What are they talking about? They don't know anything about Work. They don't even want to listen' And this is the truth. And it's a good thing because I want to tell you honestly that that's what I feel. You have tapes and you have there descriptions of Work. And there has not been so far a real answer from you on saying 'I understand that now, I understand that now.'. There are some people every once in a while come up with it but usually it's in the minority. And it's not right. You must not continue ordinary descriptions of that what you think Work is. There's only one thing that is Work and Buddhism would say it's the only way and it is the objective way and the description is what I have given. And don't deviate from it because that is the law. And

If one doesn't want to believe it, they don't believe Gurdjieff,
 and surely don't believe Gurdjieff the way I talk about him. It's
 nothing..., no concern of mine. But if a person wants to know what I
 think Gurdjieff has said I will tell him. And then when they start
 talking a little---a tremendous amount of titillation. And it is
 useless. It is nice for a tea party. And certainly it's lovely
 every once in a while to have some kind of a discussion of certain
 things. But don't don't lower it. Work is Work. It's wonderful if you
 have attention if you have a wish to find out, then you can find
 out. It's honest. But, you will excuse me, the same I said (muffled)
 toward him. I have to tell you the truth. And when you're on the
 wrong road and keep on thinking and thinking and thinking, there
 is no awareness whatsoever. Awareness is an entirely different
 process of th..., of thought use. And it is not a new thought, it's
 not a different kind of a thought, it's no thought at all. It is
 something in which the mind is functioning, but never in the
 direction of a thought! or never comparable even to what takes
 place when a thought takes place in the mind. And awareness is an,
 is an momentary impression of certain things existing. And there is
 no thought connected whatsoever, no feeling either; and that you
 cannot use and you cannot say it is a new way of thinking, and so
 forth. It is not thinking. Nothing. It is a becoming aware of the
 existence of oneself.

Now all right. Don't let me belabour the point. It's _____
 about that. Talk about Work. What is Work.

L: Mr. Nyland, a few weeks ago this gentleman he described an
 experience. With his permission maybe he could describe it again.
 With his piano he was accompanying a certain person. Something
 happened. Can you describe it again?

A: ... (Loudly) (Loudly) Can you ~~xxxxxxx~~ do it again?

B: You know it's interesting. Wherever I go there are fire engines. (Laughter) It doesn't matter where. (some muffled talking) (Someone: It's 'cause they like to drown his tapes.) (Someone else: Well, Pretty wrinkled) (more muffled talking) ~~xxxx~~ You want to, you want to say(something)?

B: I don't think it's really pertinent, but I'll say it if you like.

N: Well, if you want to say it then I will say if it's pertinent.

B: Well, I was, u, it was a particular, well I react very subjectively to the music of Brahms. I get very involved almost to the point that I really have to struggle uh to uh become un-emotional and become so that I can in a very practical sense, not in a Work sense, but in a practical sense observe what I'm doing uh just purely from a mechanical viewpoint.

N: This is when you're playing, isn't it?

B: When I'm playing the piano. This is not, I don't want

N: Not when you listen to it.

B: No. Well, when you're playing you're hopefully

N: No, no. It's different. I mean if one is in the audience and you listen to Brahms (B: Okay) you don't want to separate that in particular (B: No. I was just). You want to have emotions actually take place, don't you? (B: Right.) But when you want to study it and you want to study the technique, how to play it, you would like to eliminate emotions (B: Well, enough so that I) if you can ~~xxxxxxx~~ (B: can be...) Yes. (B: uh, alert to what I'm doing) Ah, yeah. Go ahead.

B: Well, there's one particular passage that was very difficult for me to do this, because I uh just, you know, inside of me felt it had to go this way; And I frequently find myself getting lost.

And uh I find that in, from my own in experience in performing then it's important not to get too lost in the music early in the game until you've performed a piece enough times that you can really feel free to lose yourself, because frequently what happens is that you, you have ten very good measures and then suddenly you wonder where you are and then a disaster occurs and you forget where you are and something, you know, everything goes haywire. So in this particular case the same passage that I had been trying to keep from getting emotionally involved in rehearsal, but I just couldn't in performance. And I s... uh

N. Oh, but wait a minute now. I thought you were studying. Are you now performing?

B. Well, I was trying to keep a certain amount of distance (N: I see.) so that I could still maintain quote "mechanical control".

N. Uh, let me ask--- if you lose mechanical control, that is if you go too much in the emotional direction (B: ummhhh), the technique is not sufficient?

B. Uh, well...

N. I mean do you make mistakes in the technique?

B. Yes, 'cause it was a new piece, a very new piece (N:Yuh). It hadn't quite gelled.

N. But still, you were a recital and it was already performance.

B. Right. I'm...

N. So, you took a chance, a little.

B. Well, it, let's say a chance was taken. I didn't take it.

N. Okay. But in any event you would not consider that the ideal way of playing, would you? It was only adapted to the conditions where you had to play maybe. (B: Right...) But for yourself you can look at the ideal way of what you would like to accomplish. Would

you in such a case try to eliminate also a little bit of the emotion for the benefit of the technique?

B. I'd like, well, in that si... instance I wanted to have enough technical control uh that I could portray some of the (N: Yeah) emotional feeling without losing complete control.

N. That is still for the performance. (B: That...) I mean now for something that you really want to do as a work of art that you are performing for yourself or for an audience, but in any, in its ultimate form that you yourself would be satisfied with

B. It would help to have emotion (N. Yeah) completely (N.Yeah) without any thought .

N. Okay. As long as we agree on that.

B. Yeah. No but in a, in a, say, a ^{performance where you had} two or three days to prepare something

N. Let me ____ (muffled). That's different. As soon as, that is an entirely different question, (B: Yes) because you may simply have to put a little water in the wine. But your desire (B: Exactly) your desire is to drink wine and not water. Okay. Go ahead.

B. Well, in any case, what happened is that I, I let myself go too far emotionally and suddenly realized it and then uh a slight uh well, I called it a slight embarrassment because I knew that I shouldn't have done it at this point. Maybe uh two months later I would have been able to do it and do the whole piece that way and, and it would still, you know, be in balance with what the singer was doing and (N. Yeah) the whole thing would be an entity (N.Yuh), ~~an~~ musical entity.

N. So, you made a little mistake?

B. Well, I ah at that time I just felt ext... suddenly uh

uh, that I'd gone too far and (muffled)..... the situation.

N. It's a realization like a shock, isn't it.

B. Yeah, it was a shock.

N. That's right. And it is probably at that point where the different functions in an ordinary sense, that is either a feeling or a thought, stopped for one moment. And I think also that because it's a shock with so much attached to it, that is the performance and whatever a crea... impression it might create, that at such a, at that kind of a time it is as if the totality of yourself stops for one moment, and then you continue. It's that kind of a realization. You sit at the piano. You know it is there, everything is there, you are there. But somehow or other this realization of you existing reaches you in a different way than thinking.

B. Well I felt like I sometimes felt when I've, I don't know a person very well and I don't quote "know how to put on uh this, the right mask" for that person, so I feel almost uh naked uh because I don't really, I'm just there but (N:Yeah) kind of in a limb state.

N. Yeah, but that is a thought because that is a comparison with something else, and it's also a description, and your feeling is quite definitely there. You have given it a name. But you see this in front of the piano when this happened is a different kind. That is actually something that is awareness, because at that moment everything has stopped because of the shock, and there is that one moment of realization of that existence, without any judgment as it, the judgment comes later. (B. Sure.) But, it is it belongs to the realm of moments I do not forget. And there is no question about it that that kind of an experience indicates that a man can have a certain way of knowing what it is to be objective. He cannot repeat

it, that is, willingly or seeking it or not. It won't. It's one
 thing, and it was only a combination of certain circum-
 stances which produced this particular effect on you and a state
 in you. But you see it is a different thing from that what in
 ordinary life you are considering as certain things, your judg-
 ment, your mind, not liking this and that, and as if you are
 naked, and so forth. All of that is still a description of an or-
 dinary state in very beautiful language, flowery or not so good,
 whatever it is. You might even swear, but it is still subjective. But
 this one thing was not subjective. It was quite right. That is
 really the taste that one has when one is aware. It is as if
 something is awake to you, and that awakening of that what is there
 prevents the ordinary subjective manifestation to take place in
 the usual way. That's really the description of an accidental
 moment of awakening. But it only last for as long as the shock
 affects you, not the result of the shock. After that immediately
 there is a description of how you are sick (?), you blush and
 this and that, when you feel tense or you almost sink in the
 ground, or whatever it is that happens, you know. That is after-
 wards the thought about it, and it is sometimes extremely difficult
 to separate it at the time. After some time the moment will stand
 out and the thoughts about it will be reduced more or less to a
 rational state. But the, the fact that that is happening and has
 happened becomes in one's mind an indelible fact. And because of
 this it reaches a state of absoluteness, because it is not destroyed.
 When I say it is a moment I don't forget I really mean that it
 will be with me permanently; surely as long as I live. I will never
 forget it. It will always be there, whenever I think about it, I try
 to easily visualize, and I can describe it, I

remember every detail about them, or at least I think I can remember every detail. It seems very vivid. And, frequently they are uh states that uh that happened when I was very angry, maybe a stress situation, and I frequently find these feelings, the whole situation coming back. It's almost a form of daydreaming. I find this coming very often, and lately I've been trying to shut it off and every time something like that happens I try and work rather than uh waste my energy and my, that time daydreaming, 'cause to me that daydreaming is one of the biggest problems to work.

N. Is it for you?

B. It seems to be. Lately uh, uh I say I'm going to, say, try to work when I, I'm getting dressed in the morning.

N. When you now say 'work' do you mean work with a capital W?

B. Well, yes, try to make observations.

N. It'd be very difficult. When you daydream part of your conscious is already gone.

B. Oh. No, no. I'm sorry. (N: Ah.) I didn't express myself.

N. Good. What do you mean be daydreaming.

B. Uh, no. I've been trying to observe myself first thing in the morning when I get up, when I'm shaving, taking a shower, and getting dressed. And one of the things preventing this, I've been tired and my mind just kind of drifts off into this, into daydreaming. And this is one of the chief impediments to, to...

N. Yes, that when you want to work and then the daydream comes,

(B: Right.) and prevents it (B: Right), and then you say you don't want it because it prevents you from working (B: Right.). So instead of daydreaming you want to work. (B: So I try to) That's right. Okay, yes. Definitely so.

B. But, I, I've actually digressed. What I really wanted to

can remember it, and all of a sudden the present state of mind
own for this one moment of apprehension.

B. Uh, does too. I have a question that I am thinking of. I...

H. Let me, let me say something more about that. It's exactly
that state that one wishes, because it is a state of freedom. It
does not mean that I like afterwards my thoughts about it, because
that is dependent on the surrounding in which it has been. But
sometimes certain things can happen without anyone else being
present. Then I have no particular judgments, but only that I am
to some extent grateful of having experienced this. And this kind
of a taste I call it of the realization of that existence of myself
without the usage of ordinary subjective paraphernalia brings to
me the idea that if now it could be possible that that could be
produced by myself at will, if there were a way of creating a condi-
tion of that kind, it would give me freedom at any time I wished,
and if necessary it could give me permanent freedom. You see, so it
has a very definite link. It, it produces in me the knowledge,
for one thing, that an experiencing of that kind I can experience,
which is a big thing to know, because otherwise I might say well,
I'm incapable of having any objective facts. But when I have
experience of one I know it might happen again. And the second of
course is that if it is something that gives me a insight in myself
which is different from the usual way I now look at myself, then it
is wonderful if I actually could bring more and more states of
that kind to order, so that then in that form I could have such a
state of mind that I could have a freedom which I don't have
now. I don't know, because he becomes very, very difficult question.
I think that you can have it, but it's not a very common thing.
I think that you can have it, but it's not a very common thing.
I think that you can have it, but it's not a very common thing.

say, or ask, is when you have one of these memories of something did the memory take place in the normal consciousness and also in the 'I'.

H: No, I think that at that moment the totality of one's mind stops. And then the totality of the mind registers the fact of existence. So the totality becomes objective. Then there is no room at that moment, and it is only momentary, no room for any activity of a subjective kind. You see, ~~what~~ what after all one is interested in is to try to become conscious with the totality of one's mind. When I say one ought to be conscious he should be conscious in every activity of his mental processes. Otherwise it's only partially conscious. So it implies that that what is now functioning subjectively has to start to function in a different way. And you can say it has to function in accordance with a different rate of vibrations, that it would become more sensitive, and that actually the intellectual processes would stay by themselves as intellect without interference with any feeling. And what I prefer the description ~~may be~~ of what is a conscious man, the idea is that I try on this particular road of becoming conscious to become totally conscious, like I would like to be totally conscientious and totally have a will. Now if I have this moment of shock, at that time the mind as whole, and dependent a little bit of how deep the shock is, because it may be it is not as much as perhaps I could be capable of, and it may be only part of the mind that actually has this state of objectivity. It also means that regardless of how much there is, there is no subjectivity at that moment. So even if part is not functioning in an objective sense there is no subjectivity in the part that does not function. It's just empty. Nothing happens, and for one moment. It is like machinery that you pull the switch and immediately it

stops, and you start it again when you put the switch on. Only the duration of the switch not being on is only one moment, which is a quite a different thing to, even to conceive, because one doesn't really know what a moment is. I know what a point is, but a point always has the possibility of expanding in a dimension. And with a moment it cannot be done. A moment is not subject to any form of dimension. But anyhow that's a little bit of philosophy. But I say it is very difficult to imagine a momentary stoppage of the machinery.

B. Well, th..., I have a thought of say senile people, I mean, uh or people who are showing signs of...

N. Well. That is a reduc..., reducing of the mental activity.

B. Well, this is what I wanted to say, that these people can forget what you said to them five minutes ago and can remember word for word a conversation, I, I know such a person, and uh a marvelous performer, actually, she, she's eighty and she can still play beautifully, and uh, uh yet she can forget a conversation five minutes ago and remember a conversation with Schweitzer thirty-five years ago word for word.

N. When the mental activity is reduced to a minimum, or rather when it is not as high as it used to be, not as active, not as many thoughts per square minute, when it is reduced partly because of senility or partly because of relaxation there is an entirely different state in the mind. In the first ~~place~~ place there are less thoughts and less thought forms and less concepts. In the second place it is not so crowded. And the mind still being sufficiently active, even if we are a little senile, there is a chance that the ^{thought} different forms which have been put in the memory come now to the surface quite easily. And when one's interest is directed on certain things and gradually that attention is not useful anymore

for the things you would like to forget it', quite possible that out of the total conglomeration of thought processes that still can be active a few are only chosen and come out because one likes to talk about them. (B:I see, so this is still ordinary) You see... Oh it is ordinary life. It is not objectivity at all. No, as a matter of fact in objectivity for the mind there is no thought at all. It is an understanding process. And understanding is the reaching of knowledge on the basis of experience. So the mind has changed it entirely in its particular activity. And it has really nothing to do with thinking at all, and there is no logic, and there is no need for formulation. Because understanding is based on Being, and Being does not have to have a form, only when it performs. So the state can be there, it can be active withing itself without having any effect on anything, even of the person who has that kind of a mind. So, as I say it is very difficult, when one thinks about thinking to think about non-thinking. It's..., that is really what the problem is. It's paradoxical to some extent, but it is of course quite easy to think about something existing and then something nonexisting. So if this existing happens to be thought processes I can apply the same kind of a rule. It's exactly the same problem that you have thinking about objectivity. You cannot define it, but you can define it by saying that it is non-subjective. You see, it's a process of elimination. It's a process of extrapolation practically, because it is that projection in the future which is not as yet present. And you hope to verify it when the future becomes present.

Now I think that, I would explain it a little differently if actually this whole question of senility is considered. When a person gets older there are certain experiences for him that he has repeated in his life many, many times. And this is not now ordinary

thinking processes, although they may have some clichés and they may have been trotted out at any particular time that he talked to Schweitzer at a certain time and it is interesting. But the attitude that one has towards oneself as an experience of that what may be an attribute becomes because of its many times being repeated almost monotonous, and one loses almost a feeling for them. Because it has, it has reached a state of repetition without any particular way of liking it or disliking it. It happens, mostly. And in that particular state a person becomes much more objective because he's much freer from his identification. And although it would not, let's say, answer to the requirement of simultaneity it could answer to the question of impartiality. So you see there is a little possibility of that kind that could be in existence for a man who has suffered or who has experienced a great deal or who has a great deal of maturity and who has reached a certain level. And because of that he, he is able to be much freer, because what really takes place in such a man is he is so familiar with that what he has been thinking that no one can question anymore what his experience was. So the argument state, or even the feeling ~~that~~ or descriptive state on the basis of feeling is eliminated. I say this is the mental process. It is exactly the same for a physical process. When you have a person who, because of his dexterity, is able to do a thing absolutely correct because he has done it hundreds of times and he is a perfect, I say, cabinet maker and he knows exactly how to saw and how to mitre and how to put a screw in right and whatever it is that he uses for wood and how to polish and so forth; I mean he's absolutely perfect because he's a dexterous man. Our darling Ouspensky calls him an obyivat'l; a man who becomes very simple but there is nothing that anyone could tell him, and not even God could improve on his cabinets. Such a man becomes because of this

physical ability very close to objectivity. It's a objectivity within a very narrow circle because it only has relation now to physical manifestations of a certain kind, and nevertheless the character of that man is a little different from a person who is not, who hasn't gone through the mill as it were. Now it's the only time that one can say that time alone can change a man from subjective to objective. It remains very partial; that is only part of the man become objective, the rest doesn't, so, it is so very far removed from a harmonious man. But at the same time there is an indication of a new kind of a principle, and it's only because the other has dropped out, which is partiality. And when one talks in an ordinary sense now about Work, the purpose is to eliminate certain things from that what is the natural process of thought or thinking to enter into the possibility of an awareness but letting ~~xxx~~ drop out that what now would bother it as an interpretation, or what even would be described as a liking. And of course that means objectivity, as well as I could define it. It also means the elimination of something, which is exactly the same as the introduction of something different. And this would explain that the level of unconscious is a level quite different from the level of consciousness, and that in that way, then, evolution has to be represented by a stepwise advancement ~~ing~~ instead of its gradually sliding into something else.

See that question every once comes, every once in a while comes up that if a man is endowed with three centers. all he has to do is simply to refine them, to bring them up to the highest form, and then he would be a conscious man. Of course it is not true, that cannot be done, but aside from that fact the, the possibility exists of reaching something that looks very much like it. And in the olden days when man still lived hundreds and hundreds of

years, like Methuselah, they became natural wise. Philosophically speaking it was simply that Mother Nature was no longer interested in old man, Mother Nature is only interested in life, and the old man becomes repetitious, and becomes a mere existence and very little desire to continue to live. And from the standpoint of Mother Nature they're not good converting machines any more. That is why such men become free. The tapes are runn..., yeah, yeah.

Q: Yeah, I was, I was wondering, I've thought about some experiences that I've had that I guess I'm not sure if they were work experiences or not. One thing is how can we tell if they are? And how can we tell if we're growing, and what really...

N. We said a little while ago by the taste. That is one thing. If I have an experience of being awake I know the difference between wake and, being awake and waking-sleeping. That is if it's a question of light and sometimes heat. I know when I experience that that I'm in a different kind of a state that when I'm just ordinary. If I want to compare it to waking up in, in ordinary day out of a physical sleep I know there's a tremendous difference between my eyes being closed and my eyes being open. As soon as I open them I receive impressions. As long as they are closed I have to use what I have. So the difference between waking-sleeping and actually awakening, in our sense of the word, is that in an awakened state I become much more impressionable of a certain kind which I don't get in the waking-sleeping state. And that's why I say it's a different kind of taste. As a result probably there are side effects of feeling more alive, more able to do, deeper insight, more inspirational force, and actually an understanding of certain conditions or relationships which I do not understand in ordinary life. I call them byproducts simply because they happen to be in addition to the state of being awake. But it is extremely difficult to define it

unless one has experienced it, and that even if one wants to describe it a person who has not experienced it will not know what you're talking about. You know, it's talking to a man who is color-blind about colors. At the same time a person who is not color-blind will know what colors are. A person who has been conscious is exactly the same kind of ^{an} experience as a person who has taken LSD. He knows well enough that it has had an effect. And even if you say it expanded my brain, surely I will not forget it, it did that. So when I say how do I know---exactly the same way, I know. I'm in a different state.

Q. Are there degrees of that I (N: Oh yes.), because I, I felt (N, Yes of course there are degrees) last week that I had a day where I just felt differently. I had more vitality (N. It's quite possible.), I didn't need as much sleep (N.Yeah.) and then it wore off slowly.

N. The degrees are between midnight and midday. When it is a difference of darkness and light, the light intensity is not reached until the sun gets at the zenith. But before that when the sun comes up above the horizon there is still already twilight for a while or early dawn, and twilight at, in the evening. The sun comes up at a certain point when it becomes visible above the horizon. When the sun is still 18 degrees below the horizon it's still dark, but 17 it starts to get light and lighter gradually, gradually. When the sun comes ~~ss~~ above the horizon it starts to give light but no heat yet. When it is a little higher there is more light because it's more intense; it depends on where the sun is, actually up on top or a little bit on the side. But the heat starts.

The process of consciousness and conscience is that there is first light and there are warm, then there is warmth, and that in the greatest intensity that what really takes place is at the moment

twelve o'clock, midday, such intensity of light that one really does not know what is happening to one. Each person who has been to the tropics will know what I am talking about, when the sun is actually ~~more~~ above your head you don't know what is happening at midday, because there is such a pressure ... (muffled) at such a time which is a tremendously unusual experience for one who comes from a sub, uh semitropical or even a polar climate. And at the same time of course it is an experience it's fortunate man can experience it. I can not immediately place it, but only it does damage to my brain because certainly I'll get sick, I'll get sunstroke. There is something else; the heat and warmth is not until after 12:00. And it is simply because ~~for~~ me, as man on earth, I am still dependent on the earth affecting me. And at, at 1:30 is the greatest temperature as a result of the morning sun. And it comes as a reflection from the earth being warmed up, and it takes a little time before mankind gets it. You understand what I mean. (Q: I think so.) The twilight that takes place gradually indicates to man that the sun is coming up, that there are a little indication of something that becomes a little clearer, but it is completely mixed with a lot of darkness. Explaining it now in the sense of Work, if I become objective, in the beginning I use so many things that are still subjective, my thought process, my wish, the purification, all of that still is ordinary life. And the change over into what I would call a state of consciousness is in the first place very long., very short; in the ~~second~~ place it is still coloured by that where it came from, because it has to remain a little subjective in order, let's say, to announce itself. And before I actually know it is there then I start thinking about it, and although the results remain a little bit lingering, they ~~become~~ not actually any more, still I am in a state as being, having been receptive to that,

and at last, and all during that time there is a little light, there is a little consciousness. But it is ~~not~~ the real _____

_____, as you know. My subjectivity of ordinary thought and feeling takes over, and I'm back again into ordinary unconscious state. But this process of course takes place. Some days I'm cloudy and there is no sun. And some days it's rain and you even have to put on an extra coating.

You see it's interesting because what takes place on earth as for man also ~~will~~ take place as far as the process of development of this kind of a new form of life in him. And there are many ways ~~by~~ which it is analogous. You can compare it, and you can understand it. When you understand one form you understand the other. It always has been like that. Whatever happens in the Macrocosmes happens in the Microcosmos. If I understand what is meant by astronomy, not astrology, astronomy I can understand astrology. ~~When~~ I can understand that what takes place in ^{the} totality of the universe I can now start to understand what takes place in the kingdom of my own and which I call my solar system. And if I know that then I can also understand what takes place in me, if I am a little kingdom which also has planets and which also has a certain form of consciousness and surely has a body. So these kinds of things are all the time subject to exactly the same thing, and whether it's ~~twilight~~ twilight of the day and when the sun shines on one-half of the earth only, it happens exactly the same as when I become influenced by that what is a state of consciousness. I still have many, many things that remain dark for a long time. And as long as I am on earth, or rather as long as my body is body it will always have that particular quality that belongs to it. When man becomes conscious he then develops something that is not of this

earth he can dispense with his body. He can even dispense with his Kerdjanian body. And when he be..., would become, if that is the case, a pure intellect, which he then calls his soul, he is like the sun. The sun always shines in all directions. There is no darkness.

So you see, whenever one tries to Work there are already little indications every once in a while---a little bit of a glimmer or perhaps a flash of a certain kind of recognition, or at times something that comes quite close to that what is the reality of oneself. And many times many more things are opened for one that you have not seen before. Or your attention is drawn to it, because you now look at yourself a little differently and it is not always that you want to accept yourself as you are and you always have been but you're looking for something as if it is an adventure to discover what you really are. And in that you'll wake up all kind of things of course, and you'll see certain things and also you will experience, because of the proximity of Work, already certain effects.

The line, one moment, the line between, which divides you might say the unconscious area from the conscious one is not at all sharp. It is like a, a road, or a little territory, almost no-man's land which you have to go across if one grows from an unconscious state to a conscious one. Then sometimes getting into it one percent you would not call it as yet conscious. But when you get into it forty-five and fifty and fifty and sixty percent it becomes conscious. Then you might say 'I've crossed the line' as an average. I may not be entirely there. All developments are always subject to different layers, they're different levels of being. And I cannot that a man even in an unconscious state is always the same. Of course they are

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not. There are men that crawl on the floor. And then there are men that stand straight. Same as plants, same as animals. There are different levels of development in their centers. And I can value, perhaps, my mind more than my feeling, and someone else would say my feeling is worth more than my mind. And another comes along: 'well my body is the only thing that really counts'. One can't question about it, but there's definitely a difference in level. And then in the development of each center up to its greatest possible development surely there's a difference in level. Differences in level all over the place with different people. Practically every person I would say is on a different level. All are leaves of a tree but no leaf is alike. And still they belong to, to the tree of humanity. Yes, you:

GT. Yes, um, I wonder if you can comment on the uh things which I am doing, ~~mon~~ whether it is contribut..., contributory to the awakening or developing will so that uh we can will to wake up so that we can uh eventually have consciousness; and this is the value of whether there is any value in, in addition to self, physical observation, uh to go about and cons..., deliberately going against the habit of oneself, such as if you take one road one day take another one or sometime if you have two chores to do deliberately choose the one you may not like uh or whenever a certain problem comes and uh intellectually then perhaps think it from, think about it from a different level, a different angle, ah...

N. You know, it's quite right. (GT. Is there any poss...) Of course there is. It is very good to change, you might say, the object that I am looking at or that 'I' is looking at or observing. The only difficulty is that when I change it that some energy in it will have to go into the change, or something that I happen to do and

it might require a great deal like, for instance, anger or certain forms of suffering that there is not enough left for the feeling of 'I'. So theoretically, in principle you are quite right. And moreover if I keep on, you might say, observing that what is now commonplace after a little while I won't have the desire to observe it anymore because it's so _____, and it would be a repetitious fact even if that fact remains absolute. It's very difficult to continue to do certain things for the sake of doing them without looking at the result that I get, and that therefore when the little 'I' is observing something repetitiously or all the time becomes monotonous. And I ascribe with my ordinary mind something to the little 'I' and say the little 'I' is no longer interested. It is not true. 'I' is interested regardless of what the object is. But, I myself am not convinced that this is really a good way of treating the little 'I'. Now the difficulty is that when I become interested in the change, naturally I'm also involved in it and very often I'm involved in it by myself because I made the change for a definite purpose. At the same time if the change is something that is a little more against the grain it is not just a change but a change that costs me something. There is more friction, and the resultant friction can be used for the wish to Work. But the fact that there is more friction also means that there is more use of energy. So again I am up against it to know how much there is left over for the other purpose. And the only way that I will know is that I honestly try to carry out two different kinds of ways, one in which there is no friction and no going against the grain, and trying to be awake, and the other when I intentionally cause that, and then see if I can stay awake or if there is even enough wish or, you might say, result of awakening for me.

Now when the point is to observe one's physical body the ultimate

aim is for man to become conscious. It is not his aim to continue to observe. He is using observation and impartiality and simultaneity only for one purpose: to make the little 'I' grow. So it doesn't matter at all what is being observed as long as the little 'I' is observing, because only when it is observing, that is when it is doing something, it will grow. And my wish to make the 'I' grow simply means that I try to create such conditions that the little 'I' can continue to observe me. _____

because _____, as I say, if the little 'I' remains and should remain interested, well of course I would have to change my object. The object in this case is different physical manifestations. But my aim is to become conscious, so that that what is now 'I' is actually _____ an intellectual body and full-grown and has a chance to become observant when it wishes and impartial when it wishes and act simul..., simultaneously if it wishes; nevertheless what the interest of the consciousness is is that the totality of man is under the influence of that form of insight or right (?) _____ fusion, and that man of course is not complete unless he has with it a conscience that will give him the force to do. And that the third (?) outcome that is needed for a full-grown and I would like to call him an individual to distinguish from a personality is that the role of man is the result of that whatever his consciousness and his conscience will tell him to do. So if I now wish to become observant I take first the physical body because, you might say, it's the easiest thing, and I have to discover first what is this dexterity that I need. I do not know how it actually can grow. I only know that it ought to be there and there is a little blueprint given that it has to conform to certain requirements. But the actual way by which, as Gurdjieff would say, the telescope is built and then functions only will be known when there is an observer constantly

observing and will find out what are the shortcomings of the telescopes. But in addition to that I don't want to observe something where I don't understand how the little 'I' can continue to remain awake when it has to remain impartial and it is looking at a bunch of partiality. This is my feeling. And only when I have first learned a certain method of how to be objective that I can afford to change the object, and instead of looking, in that sense becoming aware of my physical body, I then can become aware of my feeling processes. Quite right. And at the same way that if I actually am free from associations and I am free from either thinking or whatever it may be, anticipating past or future, but that there is something that is registered in my mind as a result of a present of something, the concept of the present in between past and future. Well then ultimately the 'I' will be able to observe in the proper way all mental processes. And that when the 'I' now can observe the three different functions of myself I go back to the totality of what I am as personality, and then the I can become aware of the personality as it is and as it is functioning. So ultimately of course that becomes the aim. And it is the aim of, you might say, settling the process of observation in the proper way until the 'I' has been, become full-grown. And that after that I want to derive much more benefit from the 'I', because I have no interest in creating something unless I'm going to use it for some way or other, because I don't want to keep on, even if I could, looking at it and admiring it. When in the beginning I give enough food, you might say, to the little 'I' to grow I will expect that if he is a son of mine that he is going to maintain me. So it is quite logical, if the 'I' is full grown and it is my creation I'm going to extract from that 'I' as much as I possibly can. (Someone: Page's running out.) Almost, huh? (Someone: Almost.). Oh, we can continue

tomorrow. I think that is what we will do. We will talk tomorrow about this question. Will you bring it up because it will take longer to develop it really. And I would like to develop it in good perspective. All right. (GT: Thank you.) Good night everybody. see you tomorrow if you're interested. Come. (voice: Good night.)